

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God" (PSALM 68: 25).

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THE "WORD OF WISDOM."

BY J. E. GREAVES, PH. D., CHEMIST AND BACTERIOLOGIST,
UTAH AGRICULTURAL COLLEGE, IN THE *Improvement Era*.

JOSEPH SMITH gave to the world, on February 27, 1833, a set of principles to govern the temporal acts of man. These were given not as a command, but as counsel, and certain blessings were promised to those who obeyed.

THE USE OF WINE AND STRONG DRINK NOT GOOD.

The first principle—wine or strong drink is not good as a beverage—is surely not gotten from the teaching of 1833, for Edward Everett Hale tells us, in his *A New England Boyhood*, of the common practice of serving wine at children's parties about the year 1830! He further states that when the "Franklin medals" were annually awarded to Boston school boys, a banquet and entertainment was provided, from which the youths departed in a tipsy condition. At this date alcohol was almost universally prescribed for every disease, but to-day it is difficult to find a physician who orders it for his patients to any great extent, and the bill for alcoholic liquors in the best hospitals is almost zero.

By some it was considered necessary to have one's liquor to steady the nerve, to quicken the intellect, so that he might do his work and do it well. But this idea was exploded by the eminent Austrian surgeon, Dr. Lorenz, when declining wine at a banquet tendered to him in New York a few years ago. He said, "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must keep on edge. As a surgeon I must not drink."

Fifty years ago alcohol was considered as a valuable food, and Lewes, in his *Physiology of Common Life*, tells us how a convention of total abstainers once gathered in Germany, in the City of Frankfurt, and how the cooks in the hotel in which the delegates lodged were worked as never before to supply the pastry and pudding ordered by these strange patrons. The guests for whom the table was usually set were accustomed to supply with alcohol a want which the teetotalers met with carbohydrates.

It was thought by the defenders of the use of alcohol that they had scored a real victory when Atwater and Benedict, in 1899, announced that alcohol may be oxidized in the body with the liberation of energy. These results have been interpreted by some as indicating alcohol to be a food, whereas others deny this. Moreover, Minra, in similar experiments, found that alcohol is not a food, but actually increases the destruction of body tissues, and it is from these that extra energy is obtained. It is not enough to prove that energy is liberated, but it must be shown to be energy which is economically utilized by the body. Morphine is oxidized in the body in order to protect the body from its poisonous effect, but no one would contend, therefore, that morphine is a food.

Alcohol paralyzes the vasomotor system and causes dilation of the cutaneous vessels and increases loss of heat. This gives a sensation of warmth, hence the idea that alcohol warms the body. But the thermometer tells us that the internal temperature of the body has actually dropped. In Ross's Antarctic expedition, spirits were found deleterious to the men; they were more fatigued and colder after a drink than before, and the drinkers were more liable to scurvy than the abstainers. The experience of the Hudson Bay Company was similar, and they excluded it from their provisions.

Less work is performed by those who drink even small quantities than by those who abstain from its use. Tibbles states that at Uxbridge 23,000,000 bricks were made in one year. The average number made by beer drinkers was 760,000, and the teetotalers 795,000, or 35,131 in favor of the latter. The highest number made by the beer drinkers was 880,000, and by the teetotalers 890,000, leaving 10,000 in favor of the latter. The lowest number made by a beer drinker was 659,000, and by a teetotaler 746,000, or 87,000 in favor of the teetotaler. In a similar comparison with printers, it was found that the average number of letters composed a day was 15.2 per cent less by those who used alcohol.

Truly the users of alcohol are not the ones who "shall run and not be weary, and shall walk and not faint," for in the South African war the use of alcohol was permitted by the British, and Sir F. Treves, who was with the Ladysmith column, says: "The first men who dropped out of that army of 30,000 were not the tall men, nor the short men, nor the big men; they were the

drinkers, and they dropped out as clearly as if they had been labeled with a big letter on their backs."

Alcohol in small quantities is an appetizer, but it also decreases the speed of digestion by the salivary, gastric, pancreatic, and intestinal juices. The results obtained by Chittenden and Mendel are instructive in this regard—they found that alcohol in the proportion of 1 to 3 per cent stimulated digestion by a fraction of 1 per cent, 2 to 3 per cent checked digestion, and 3 per cent reduced digestion 17.6 per cent.

The use of alcohol is a predisposing factor in disease, as seen from the following from Emery's *Immunity and Specific Therapy*:

"The liability of alcoholic subjects to pneumonia and some other infectious diseases is well known, and in them the prognosis is more than usually unfavorable. We have but little knowledge of the action of alcohol in this respect. It may be that it acts as a direct inhibitor of the activity of the leucocytes, and it is known to destroy certain delicate defensive substances which play some part in the defense of the body against microbic invasion, but it is not known whether these effects are actually manifested in the circulating blood. It is also possible that alcohol tends to inhibit the formation of these defensive substances."

Nor is it necessary for the party to be a heavy user of alcohol for this to result, for, to quote the words of Stiles:

"Aside from the habit-forming property, it is becoming more and more widely recognized that alcohol often impairs the health of men who cannot be charged with intemperance. It predisposes to diseases of the heart, liver, and kidneys. It notoriously lessens the chance of survival when the user contracts pneumonia. It makes him an unfavorable subject for surgical operations. By hastening the development of Arteriosclerosis it shortens the period of active and effective life. Insurance examiners are glad when they can record of an applicant that he is a total abstainer."

We are not surprised at this last statement when we find it to be the experience of forty-three American life insurance companies that the mortality of drinkers, who exceed two glasses of beer, or one glass of whisky daily, was eighteen per cent in excess of the standard of mortality. Those giving a history of alcoholic excess in the past had a mortality that was fifty per cent in excess of the standard, and in the moderate, steady drinker the mortality was eighty-six per cent in excess of the standard.

The "destroying angel" does not pass by even the moderate drinkers, as may be seen from the following life insurance table based on English statistics:

Age	Average expectation of life	Moderate drinkers	Total abstainers
At 20 expect to live to be.....	62	35	64
At 30 expect to live to be.....	65	48 $\frac{3}{4}$	66 $\frac{1}{2}$
At 40 expect to live to be.....	68	51 $\frac{1}{2}$	68

Or, in other words, it shortens the expectancy of life from sixteen to twenty-nine years.

Just as striking results have been obtained by the American life insurance companies. If we consider the death rate among insured lives generally of the forty-three largest life insurance companies of America, between the years 1885 and 1908, as 100, the death rate among policy-holders using two glasses of beer or one glass of whisky daily, is 118, that among policy-holders giving history of past intemperance, but apparently cured, is 150, whereas the death rate among policy-holders using more than two glasses of whisky daily, but regarded as temperate and standard risks, 186.

The effect of the use of alcohol is not confined to this generation alone, for, while it has been demonstrated that the communicable diseases are not inherited, the complex effects induced by alcoholism are, that the child must suffer for the sins of the parent.

It has been urged by some writers that, "Interpretations of the results of alcoholic investigations which are made outside of the source of experimental evidence have been usually so confused by preconceived ideas of the reader as to lead to the most divergent interpretations of the same collected data. In general, an interpretation has been the resultant of scientific record plus the personal, ethical opinions of the reader, with the last-named factor playing the controlling role." But Dodge and Benedict of the Carnegie Institute, Washington, D. C., published results on the effects of alcohol on the body, in which the personal element was reduced to a minimum.

They used the most refined physical methods of measurements known to modern science, to determine the effect of alcohol on the body, with the result that one ounce of alcohol was found to decrease the response of the muscles to a stimulus, ten per cent. The accuracy of the eye was decreased from five to nineteen per cent, the speech, three per cent, and memory, at times, fourteen per cent.

In other words, they demonstrated that alcohol, even in small doses, the equivalent of two glasses of beer, impaired from five to fifty per cent every movement and sensation of the body. The sight, the hearing, memory, speed of action, and endurance, all were greatly impaired.

TOBACCO NEARLY AS DEADLY AS ALCOHOL.

The second principle enunciated in the "Word of Wisdom" is that tobacco is not good for the human body. Tobacco contains toxic alkaloids known as nicotin, nicotillin, nicotine, nicotianin, and certain bases such as pyridin, picolin, collidin, and others, which are formed during smoking. The use of cigarettes by the young is especially harmful, for they arrest the natural elimination of waste and hinder the utilization of fresh material. They interfere with the proper growth and nutrition of the body. Their use stimulates an appetite for alcohol, and increases the

sexual propensity, and leads to improper sexual practices. Tobacco dulls the memory and intellect, and when a promising student begins to decline in his work, it is almost certain that he has begun the use of cigarettes. The use of tobacco often produces a chronic form of nicotin poisoning with impairment of vision, nervous irritability, or exhaustion, a predisposition to neuralgia, and a peculiar affection of the heart, known as the tobacco heart, characterized by irregularity of the heart sounds, accelerated action, and weakness of the cardiac muscles.

Tobacco in any form may produce a chronic inflammation of the nose, throat, and stomach, and acid dyspepsia. Sleeplessness and even blindness may result from its use. Prof. Seavers' observations on Yale students show that non-smokers make not only the best physical gains in weight, chest measure, and lung capacity, but that ninety-five out of every hundred of the best students were not smokers.

Dr. Mayo, the eminent American surgeon, has called attention to the fact that according to his observations, research scholars who smoke cigarettes have not done well. Dr. Osler states that a man is as old as his arteries. Old age, then, in the true sense of the word, means the hardening of the arteries; and a Russian investigator has proved that smoking causes the hardening of the arteries in lower animals, and there is every reason for believing that the same would be the case with man.

ON THE DEVIL'S GROUND.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IN the decisive issues of war there are victors and vanquished. The casualties comprised killed, wounded, and prisoners. Generally, capture by the enemy is the form of individual calamity most dreaded by the gallant soldier who knows he is fighting for the right, and particularly so if the foe be ruthless or treacherous.

In the battle of life as a whole, analogous conditions and categories obtain. The slain may have fallen in honor; for the disabled there is hope of recovery; but the fate of the captured is one of apprehension or dread certainty, oftentimes of horror.

When one is taken prisoner as the result of venturesome curiosity, reckless exposure, or disobedience to orders, he must bear the blame as well as the suffering consequent on capture. Many are prisoners because thoughtlessly, wilfully, or defiantly, they have trespassed upon the devil's ground, without warrant of duty or justifiable excuse. The soldier's part is to keep within the lines until ordered forward in attack to dislodge the foe.

Hosts of capable souls have heedlessly put themselves into the

enemy's power by yielding to the treacherous invitation to fraternize with sin. Such a one is made welcome in the camp of the foe, and, at first a visitor, he sooner or later awakens to the fact that he is a prisoner, and withal a deserter from the ranks of patriotism and honor.

The young man, rich in hope and promise, sets out to see the world for himself—just to see, that's all, he says—and is overpowered in the grog-shop trench or the wanton's den—a prisoner in the power of a merciless and exulting foe.

Solemn as the sound of doom, piercing as the blast of angel's trump, is the Lord's affirmation: "Whosoever committeth sin is the servant of sin" (John 8: 34).

Who can find so much as excuse to think of himself as a freeman when he knows he is a slave—to base passion, to dishonorable desire, to hypocrisy and crime?

The prisoner's fate is as commonly the result of negative sin—of neglect, indolence, failure to do—as it is the consequence of ill-directed activity and positive transgression. Refusal to comply with the prescribed laws and ordinances of the gospel of Jesus Christ is to permit or invite capture by the arch-enemy of souls.

Obedience is the test of allegiance, and he whom we obey, the leader we elect to follow, is the master who directs our destiny, whether in the liberty of righteousness or the serfdom of sin.

"Know ye not," wrote Paul of old to the proud Romans, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6: 16).

The certainty of capture by the enemy through passive irresolution or aggressive violation of Divine law, together with the actuality of the captive state was set forth by a Hebrew prophet on the Western Hemisphere centuries before the birth of Christ, as follows:

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish.

"For behold, at that day [this latter, modern, present day] shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away, into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he sayeth unto them, I am no devil, for there is none; and thus he whispereth in their ears until he grasps them with his awful chains, from whence there is no deliverance.

"Yea, they are grasped with death, and hell; and death and

hell, and the devil, and all that have been seized therewith, must stand before the throne of God, and be judged according to their works from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment" (Book of Mormon, II. Nephi 28: 19-23).

It is evident from the foregoing and from the following, that captivity to the devil shall extend into the eternities as the state of those who have failed to establish their status as citizens in the Kingdom of freedom:

"For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked" (Alma 34: 35).

TOTAL LOSS BY THE WAR.

ACCORDING to an Associated Press dispatch, published in the United States, the total number of men killed in action and died of wounds received during the great conflict amounts to the appalling total of 7,354,000.

Russia, according to the list, led with a total of...1,700,000.

Germany was second with.....1,600,000.

The United States last with.....50,000.

Approximate figures of other nations are:

France.....1,385,000.

England.....706,700.

Italy.....460,000.

Turkey.....400,000.

Belgium.....102,000.

Rumania.....100,000.

Serbia and Montenegro.....100,000.

Austria-Hungary.....800,000.

Bulgaria.....100,000.

WE are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was. The disappointment of hopes and expectations at the resurrection would be indescribably dreadful.—JOSEPH SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 3, 1919.

EDITORIAL.

QUESTIONS ANSWERED.

AN esteemed correspondent, writing from Birmingham, desires us to answer some questions, which, it has been thought, may be of sufficient interest to other readers of the *Star*, to warrant a brief discussion of them in these pages, instead of replying in a private letter.

The first question is, "Why are young children allowed to partake of the Sacrament, the same as those who have been baptized into the new life?" Our correspondent suggests that it does not seem possible for such young minds to understand the sacredness and responsibility of such a service?

It would be a sufficient answer to say that the custom of giving the Sacrament to children under eight years of age originated in instructions on that subject by the First Presidency of the Church. As those instructions came through the proper channels, appointed for the purpose of conveying the mind and will of the Lord upon all matters concerning the faith and practices of the saints, there is no doubt of their divine approval. The giving of the Sacrament to the children has proved of benefit to them. It forms a distinctive feature of the Latter-day Saint Sunday-schools, giving to those exceedingly important gatherings the character of worshiping assemblies, in addition to the first object for which they were instituted, viz., that of being Sabbath-schools. It is as important that the children should be taught to worship God in His own appointed way, as it is that they should learn something about Him and the gospel of salvation.

Little children are worthy to partake of the Sacrament. Did not the Master charge His disciples not to forbid such to come to Him, and where can they come if not around His table? Little children are redeemed from the guilt of Adam's transgression, and they are as pure and innocent when they come into this world, as if there had been no fall. There is, therefore, no reason why they should be excluded from the Lord's table.

The Apostle Paul (I. Cor. 7: 14), expressly states that children are "holy," and the Prophet Joseph, in January, 1832, received a special revelation on the true meaning of this passage of the Scriptures (Doctrine and Covenants, Sec. 74). If, as Paul states, the little children are holy, they do not need the Jewish rite of circumcision, to become partakers of the blessings of God's king-

dom, as some of the disciples in Corinth taught: nor do they, as some Christians in our day maintain, need the rite of infant sprinkling. They *are* holy, "through the Atonement of Jesus Christ." They are, therefore, worthy guests at our Savior's festive board.

But, do they understand what they are doing?

Not fully. That may be conceded. But are they not to receive the Sacrament until they have a perfect understanding of the meaning of the ordinance and fully realize the responsibility of partaking of the sacred emblems? If so, it is to be feared that the commemoration of our Lord's Supper must be deferred indefinitely for old and young alike, for who is there among all God's children that has any more than a very imperfect understanding of the significance of the Sacrament?

Probably, children can be taught more about sacred things than parents oftentimes give them credit for, although they cannot express their thoughts and intuitions, as the older members of the family can. But even if they know very little about what the Sacrament means, we must not conclude that they do not derive any spiritual benefit from partaking of it. The blessings come to us, not from our knowledge or understanding, but from the divine presence in the midst of those who are gathered together in the name of the Lord. The child takes physical food and receives from it nourishment that enables it to grow and develop, and yet knows very little, or nothing at all in the beginning of its existence, about the nature and composition of the food, or the various processes by which it is utilized by the organs of its little body. It is very much the same with the spiritual food, given to us in the gospel ordinances. These are instituted for our good, and if we observe them as ordained by the Master, and under the influence of the Holy Spirit, they will always prove a blessing to us.

Another question which our correspondent desires answered is this, "Why are children allowed to be baptized as young as eight years of age? Can you prove it by the Bible?"

We do not know of any passage in the Bible which states directly that the children should be baptized at the age of eight years, but there are numerous places in which we are taught that he who believes and is baptized shall be saved. The simple question is, therefore, at what age can a child believe on the Lord? When a child has been sufficiently instructed and believes, he or she, according to the Bible, is entitled to baptism. In a Revelation given to the Prophet Joseph in November, 1831, the age is set at eight years. And, in accordance with this revelation, it is the duty of parents to instruct their children in the principles of the gospel and see to it that they are baptized at that age.

Many parents in the world are of the opinion that they have performed their full duty to their children, when they have given

them shelter, food, clothing, an education and some property to inherit. But parents belonging to the Church have another duty to perform, too. They must teach their children so that when these are eight years old, they are prepared to enter the Church by means of the sacred ordinances.

It is well established that infant sprinkling is unscriptural, but it is nevertheless indisputable that young children—those who had reached the years of accountability—were baptized in the days of the Apostles of our Lord, for otherwise the statement that entire households believed and were baptized would be meaningless.

Timothy was baptized as a very young lad. This may be inferred from the fact that St. Paul calls him "my beloved child" (1. Tim. 1: 2; II. Tim. 1: 1). How early he was baptized may not be known, but that he was taught from his childhood by his grandmother Lois and by his mother Eunice is expressly stated (II. Tim. 3: 15).

Polycarp, the venerable bishop of Smyrna, to whom St. John, in his exile on Patmos, was directed to write: "Fear none of those things which thou shalt suffer" (Rev. 2: 8-10), was, undoubtedly a son of Christian parents, who had joined the Church in his early childhood. He lived during the last part of the first century and the beginning of the second, and was, therefore, a contemporary of some of the first Apostles. He suffered martyrdom about the year 155, or 156. When standing before his judges, who demanded that he reproach Jesus and swear by Cæsar, he replied, "Eighty and six years have I served Christ, and He has never done me the least wrong; how then can I blaspheme my King and my Savior?" It is clear from this that he had been a member of the Church from the very time when he could enter into the service of Christ Jesus, and this may, reasonably, have been at the age of eight years, or thereabouts. If we assume that he was baptized at the age of eight years, and that he counted his service from the day of baptism, which is almost certain, he would be 94 years old at the time of his martyrdom, and that is not inconsistent with the few facts that are known about this venerable character of the early days of ecclesiastical history.

Our correspondent, further, asks concerning the rule that makes it necessary for women to attend Church services with their heads covered. She says, "In most other churches, women are not allowed to have their heads uncovered. In the Latter-days Saints' assemblies, it is optional. Is there anything in the Bible which would explain this matter?"

No, there is not. The authors of the Bible do not give any rule regarding clothing to be worn by worshipers, that can be applied to all ages, all countries, and all conditions. That is a matter that is absolutely non-essential. Christians, whether attending worship or other gatherings, must have due regard for the customs and laws of the countries in which they live, and they must dress with modesty, and always remember that the real

ornament of woman does not consist of millinery, jewelry, or drapery, but of the virtues inculcated by the gospel.

St. Paul, as is well known, declares that woman was created after man had come into existence, and that "for this cause ought the woman to have a power on her head because of the angels" (I. Cor. 11: 10). What he means by this, the Corinthians to whom he wrote knew, for he referred to the customs and views of that age and place; but modern commentators are all at a loss to explain it. Judging, however, from vv. 13-15 of the same chapter, it seems that he has the hair in view, when he says that the woman ought to have a "power" on her head as a sign that she recognizes the precedence of Adam on this mundane sphere, for he asks, "Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." The hair, then, seems to be the "power" that he speaks of, or the "covering," which is a sign of her submission to the authority established by God in the creation.

In Henry and Scott's *Commentary* we find the following note, which seems to throw some light on the passage:

"The Jews prayed with their heads covered, and the Corinthians seemed to have conformed to their practice, against which the Apostle here remonstrates. The women, when praying by divine inspiration, seem to have had their hair disheveled, like the pagan priestesses when delivering their false oracles, which is here forbidden."

But whatever the true meaning may be, it is clear that St. Paul in this passage, writes for his age and the people then living, cautioning the saints against appearing, in their worshipping assemblies, in an unbecoming manner, thereby giving mockers an opportunity to remark upon the improprieties. This, we may say, is a general principle which must be observed everywhere and at all times, although customs may differ, so that what is improper in one country or at one time, may not be so considered in other places and at other times.

J. M. S.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE semi-annual gathering of the Liverpool conference was held in three sessions, at 54 Church Street, Blackburn, on Sunday, March 23rd, 1919.

The Sunday-school session was called to order at 10:30 a.m. by Elder Ether L. Marley, president of the conference.

The hymn, "Did you think to pray?" was sung by the congregation.

Invocation was offered by Sister Margaret Blackburn.

The sacrament hymn, "How great the wisdom and the love,"

was sung, and then the Sacrament was administered by Elders Walter Thompson and Ether L. Marley, after which the "Beatitudes" were recited by the Blackburn Sunday-school, led by Sister Beulah Hayes.

A vocal solo, "Make the world brighter," was sung by Sister Elizabeth Blackledge.

The Blackburn branch was reported by President Walter Thompson, and the Wigan branch, by President Richard Tinsley.

A story, entitled "Honesty," was told by Sister Mary Duckworth, of the Burnley branch.

President George F. Richards then addressed the congregation. He said he had been surprised, since he came into the British mission, to notice that people will take offence at very little things and jeopardize their salvation. Latter-day Saints, he said, should make up their minds not to be offended. They should band together, and not desert the Church in this time of trial. We will get more elders from Zion after a while, and in the meantime, we have good help from the local brethren, who are just as capable as some of the elders from Zion, when they come over here.

The closing hymn was, "God is Love."

Benediction was pronounced by Brother Willie Duckworth.

The afternoon session commenced at 2 o'clock, by singing, "Now let us rejoice."

Invocation was offered by Brother Richard Tinsley.

Continued by singing, "An angel from on high."

The Nelson branch was reported by President Thomas H. Brown. While he could not say that it was in a thriving condition, there was a little band of faithful ones there who could always be counted on.

A vocal solo, "Into Thy hands," was rendered by Sister Iva Hill, of Burnley.

The Burnley branch was reported by President John E. Owens. He said the brethren were returning home from the war and he felt encouraged in the work.

A song was given by a Wigan quartet.

The general and local authorities of the Church were unanimously sustained.

A song was rendered by a trio from the Burnley branch.

Elder John E. Cottam, the secretary of the European Mission, was the concluding speaker. He showed how essential it is for an individual to understand the gospel of Jesus Christ, in order to have a proper conception of life. He contrasted the meager knowledge obtained by one who gazes at a distant mountain through the natural eye, with the extensive information secured by the person who examines the object through a powerful telescope. One who views life with his own reasoning only does not have the range of vision which is open to him who looks through the telescope of the gospel. The latter beholds things which are

unperceived by the former. The speaker exhorted the people to carry with them always the gospel-telescope and to examine all obscure things through its wonderful glass.

The hymn, "Hail to the brightness," was sung, and the benediction was pronounced by Henry Eastwood.

The evening session opened at 6 o'clock, by singing, "Come, come, ye saints."

The opening prayer was offered by Brother Walter Thompson.

A song, "O home beloved," was sung by a Burnley trio.

Opening remarks of welcome and appreciation were made by President Ether L. Marley.

Sister Nora Thompson gave a recitation, entitled, "The Legend Beautiful."

Elder John E. Cottam, who was the next speaker, took for his text the words of Christ, "A new commandment I give unto you, that you love one another."

The hymn, "My Father knows," was sung by Richard Tinsley.

President George F. Richards, who was the concluding speaker, said in this session we have heard of "Love" and that "Our Father knows." He knows the inmost feelings of our hearts, and what every action is prompted by, whether it be love or selfishness. We should show our love for our brother by teaching him the gospel as we have received it. We should teach the gospel by our lives. Many times we teach the very opposite, and that we should be ashamed of. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He closed his remarks by invoking the blessing of God on all present.

The hymn, "O, my Father," was sung, and the benedictory prayer was offered by Elder John E. Cottam.

ETHER L. MARLEY, President of the Conference.

ELDER JOSEPH CLARKE.

A SERVANT of the Lord, a husband, and a father has been called home from the Saltley branch of the Church, Birmingham conference. On March 18th, 1919, word came to my home of the death of Elder Joseph Clarke on that day. It was sad news to us, and yet we rejoice in the fact that our departed brother had lived up to the requirements of the gospel, and done his duty well. "Men are of two kinds, and he was the kind I'd like to be."

As first counselor in the Saltley branch presidency, he will be missed for his valuable services, which were given in humility. He will be remembered by all who knew him as always ready to defend the gospel at all costs. As a husband, he was an example which others would do well to imitate. None can better than his wife realize his love and devotion. She is now left alone with

her dear son, Elder Emanuel H. Clarke. And yet, she is not alone, for God is with her, and she has many friends. Elder Emanuel H. Clarke, as the readers of the *Star* know, has responded to the call for missionaries and shouldered the responsibility, though of tender years, and he is now called to suffer the loss of a father, one who would never tire in his devotion for his son's welfare.

It is about eight years since Brother and Sister Joseph Clarke came to Saltley branch with their son. I have lived and labored with Brother Joseph Clarke up to this time, and have seen him defending his home against violent mobs, and suffering the loss of his home; yet, when the Lord called for help, he most willingly proffered his son's service for the mission-field, whom he has maintained up to the last. I have not only learned to love but hold sacred the name of our beloved Brother Joseph Clarke, whose memory will ever remain sweet and dear. On behalf of the Saltley branch and others, I desire to extend our most heartfelt sympathy to Sister Sarah Mary Clarke and her son Elder Emanuel H. Clarke. May the blessings of God ever attend them!

JOHN B. WARD, Branch President.

A RELIABLE MAN.

OF all the qualities that combine to form a good character, there is not one more important than reliability. Most emphatically is this true of the character of a good business man. The word itself embraces both truth and honesty, and the reliable man must necessarily be truthful and honest. We see so much all around us that exhibits the absence of this crowning quality, that we are tempted, in our bilious moods, to deny its very existence. There are, nevertheless, reliable men—men to be depended upon, to be trusted, in whom you may repose confidence, whose word is as good as their bond, and whose promise is performance. If any one of you know such a man, make him your friend. You can only do so, however, by assimilating his character.

The reliable man is a man of good judgment. He does not jump at conclusions. He is not a frivolous man. He is thoughtful. He turns over a subject in his mind and looks at it all round. He is not a partial or one-sided man. He sees through a thing. He is apt to be a very reticent man. He does not talk a great deal. He is a moderate man, not only in the habits of body, but also of mind. He is not a passionate man: if so by nature, he has overcome it. He is a sincere man, not a plotter and a schemer. He does not promise rashly. What he says may be relied on. He is a trustworthy man. You feel safe with your property or the administration of affairs in his hands. He is a watchful, vigilant man. You feel secure within his protection. He is a brave man, for his conclusions are logically deduced from the sure

basis of truth, and he does not fear to maintain them. He is a good man, for no one can be thoroughly honest and truthful without being good. Is such a quality attainable? Most assuredly so. It is not born, it is made. Character may be formed, therefore, its component parts may be moulded to that formation. But this process should commence early in life in order to be eminently successful. No system of training for youth is complete without teaching habits of reliability. From this source arises one of the greatest advantages of a practical business training for a boy, when it is properly conducted. During every step in his course of instruction, he is forcibly reminded that the law of success demands reliability, application and persistence.—
SELECTED.

FROM THE MISSION FIELD.

 PLEASE take notice that the date of the Scottish conference has been changed to April 13th, and that the Bristol conference will convene April 20th, this year.

Change of Address.—The address of the headquarters of the Hull conference has been changed to 1 Hilda Street, Hull Road, York.

Appointments.—Elder Gardham Stainton, of York, was set apart as a missionary in the British Mission, by Elder Arnold G. Holland, under the direction of President George F. Richards, March 25th, 1919. Elder Stainton has been appointed to preside over the Hull conference.

Lady Missionaries.—The sisters named as follows have been set apart to labor in conferences in the British Mission: Leeds—Florence Hilda Hoyle; Birmingham—Sarah Grundy, Harriet Mary Blakemore; London—Fanny Whitelock, Ethel L. Frogley, Hilda Mason; Hull—Edith Johnson, Elsie Mellors, Edith Mary Kirton, Fanny Sykes Dalton, Marion Barrett, Daisy Rebecca Barnett.

Lady Missionary Class.—The lady missionaries of the Hull branch met with President Arnold G. Holland, March 25th, 1919, and organized a class. The following sisters were sustained and set apart as officers: Martha Smith, as president; Marion Barrett, as secretary, and Rose H. Bushell, as assistant secretary. Brother Thomas Smith was appointed to meet with the sisters, as a representative of the priesthood.

Orchestral Concert.—The Bradford Latter-day Saints' Orchestra, under the direction of Sister May M. Higgins, gave a very entertaining concert on Saturday, March 22nd, 1919, for the raising of

funds for buying music. The orchestra rendered selections from "Merchant of Venice," "Night of Romance," and "Valse Plaintive." Individual numbers rendered by others than members of the orchestra contributed to the successful evening.

Social. On Monday evening, March 17th, 1919, about a hundred saints and friends gathered at Deseret, London, and gave to Brother Herman Stulz a farewell party. All were in good spirits and a good program was rendered. Four branch presidents spoke in the highest terms of Brother Stulz, who has been superintendent of the Holloway Sunday-school, branch clerk, and teacher. President James Gunn McKay presented him with a gold tiepin as a remembrance from the saints.

Branch Conference.—On Sunday, March 23rd, 1919, the Portsmouth branch conference was held at the Assembly Rooms. Two meetings were held, the first for the Sunday-school, and the second for the general public. Brother Arthur Sartain was released as second counselor in the branch presidency. Several offices in the Sunday-school were filled, and those chosen were set apart by President James Gunn McKay. Sisters Lily Prior and Susan R. Prior, lady missionaries, were in attendance.

DIED.

HEDGES.—Of influenza and pneumonia, February 2nd, 1919, Octavis William Hedges. Deceased was born at Hyde Park, Mass., United States of America, September 26th, 1890. He was baptized and confirmed July 8th, 1918, at Swindon, by Elder Ivin Hoggan.

GOWANS.—Brother Simeon Gowans died February 15th, 1919, of old age. Deceased was born June 11th, 1832, and was baptized and confirmed in the year 1864, by Elders Henry Silcox and George Halliday respectively.

DENN.—On January 22nd, 1919, at his residence in Salt Lake City, Utah, of influenza-pneumonia, Harold R. Denn, after about ten days' illness. Deceased leaves a widow, three daughters, his mother (in Cheltenham), four brothers (one in Salt Lake City), and two sisters, to mourn his departure.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.